ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

Guru Nanak Dev Mission

Series 389

Guru Nanak Jhira

Guru Nanak Dev Mission

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The Yogis Vanquished

The Divine call to redeem Humanity which Guru Nanak had heard in his youth at Sultanpur was still ringing in his ears.

He had toured for and wide., and visited many strongholdenf Hindus and Muslims.

Wherever he went, he brought home to orthodox Pundits & Muslims, the importance of character and the true meaning of Religion.

Guru Nanak's teachings, Universal message :-

"SACHO ORE SABKO-UPAR SACH ACHAR"

Truth is the highest Virtue. but higher still is truthful living" In about 1511 AD be set-out on his 2nd Divine Mission. This time to the South.

"He wore an extra-ordinary dress in his tour. He twisted ropes, on his head, arms and leg's.

He took a Foqir's staff in his hand, wore wooden Sandals on his feet, and put a small coloured patch on his forehead."

Thus quaintly dressed, he took with him his 2 disciples named SAIDO and SIHO.

In due course of time, he reached Bidar (Mohamda-Bad) now in Karnataka. Here a little away from the town, he noticed a Math of Kan-Pata Yogis.

About 2 miles away from the city of BIDAR there were DERAS of Muslim Faqirs.

Though DERAS of the two communities were in the same vicinity yet the poor-ignorant masses of both the sects were being led astray from the right path, as the Holymen of both lacked the humanitarian-spirit of Love and Sympathy.

Guru ji selected solitary spot near the MATH. He started singing the sacred songs in the praise of the Lord.

Listening to the music of the nature and contemplating on the beautiful scenery that lay spread before in an immense veriety of hue and form, the Guru let his soul rise to the bosom of his Lord.

Saido and Siho also went into trance nearby as usual.,

People from the neighbourhood came to the MATH to make their offerings to the YOGIS and obtain their blessings.

As they passed by the GURU and his two companions, they felt a subtle and strong inner-urge to sit by the lovely stranger and feast their eyes

on the glorious Divine and radiant countenance of the Guru.

Some of them obeyed the mysterious new-born inclinations of their hearts and sat around the GURU.

Sitting there, they found such a sweet-joy in the mute contemplation of the Guru's person, that they forgot all about their intended-visit to the YOGIS MATH.

Meanwhile several others assembled around the GURU on their return from the MATH.

It was getting late in the evening but no one thought of moving.

After a while the GURU opened his Lotus-Eyes full of Divine-Nectar, looked around and said :—

"DHAN NIRANKAR'
DHAN NIRANKAR"

This produced a magic-effect on the assembly. Every one sat in respect and reverence.

The GURU then blessed them all, and pointed SADO to distribute all offerings lying before him equally to the whole assembly.

This was a departure from practice so that every one felt admiration for the GURU.

People went home and spread the news of the Divine-strangers in the neighbourhood of the MATH.

Next day and the day after, no one went to the MATH.

Everyone offered his presents to the GURU and listencd to his Divine-songs and Discourses.

The Yogis felt very annoyed at this because all the offerings meant for them and their devoted worshippers were being directed to the GURU."

"This must be put a stop to'

They thought, and decided to go and defeat the GURU in argument and thereby augment their influence on their devotees.

With this purpose in mind, some of the leading yogis came to the GURU in great fury.

As the GURU was in TRANCE at the time, they hesitatingly bowed and satdown by his side waiting for the earliest oppoptunity to give vent to their anger.

After a little while the GURU, opened his Lotus-eyes.

Qh what Eyes !

So deep, so penetrating.

Yet so sweet and full of repose & joy.

Seeing that they were laden with ambrosia emitting the lustre and glory of a mind and heart at peace with all.

The YOGIS saw all this :—

And when the GURU turned his eyes on them, they felt as if their hearts were being pieread through.

At the very first sight, their anger had melted down and all their fury gone.

They folded their hands,

and one of their leaders said :—

YOGI :—What is your sect Sir ?

If you pardon our INQUISITIVENESS,

You don't look to be a devotee of THAKURS ?

How can be there any SALVATION without THAKUR-WORSHIP ?

GURU JI :—

You are mistaken my friends !

I am a staunch devotee of the THAKUR.

YOGI :—

But you are not wearing any THAKUR round your neck. as we have one round ours ?

(Pointing to the Stone-Thakpur, strung in a sting and worn round his neck.)

GURU JI :—

I don't need one like yours.

Mine is in my heart.

YOGI :—

'Then you don't worship the THAKUR as we do. ?

We constantly carry a piece of Sandal-wood and Ursa, to prepare a paste of Sandal wood.

We bathe our THAKURS daily and apply

paste of Sandal-wood to them.

GURU JI :—

The THAKUR and his worship is all-rigt, but what you do is not the correct and proper worship of the THAKUR" ?

Yogi :—

"But we are sincere to it. We don't take our meals even, until and unless we have devotedly performed our worship."

GURU Ji :—

'Well, I still hold that this is not the proper worship of THAKUR"

Yogi :—

I don't follow you Sir ?

GURU JI :—

My friends, you are worshipping THAKUR, that is perishable.

This is not the way to worship ETERNAL TRUTH TRUTH is within you.

and it is only through self analysis and Love,

that one can see the real THAKUR.

YOGI :—Then who is that THAKUR Whom you are referring to ?

GURU JI :— My THAKUR ? Well, He is the SUPREME BEING,

Who is OMNIPOTENT, BENEVOLENT CREATOR and SUSTAINER of all.

He is TRANSCENDENT and yet IMMANENT.
He remains out side His creation,
and yet He has His seat in every heart.

YOGI :— But a THAKUR Who cannot be seen eludess our grasp ?

GURU JI ! "No my friends ! You are mistaken.

My THAKAR is a REALITY.

He is here, there and in fact every where."

He is the Knower of all hearts and no secret is hidden from Him.

YOGI :—

Quite true, but the question is how to worship such THAKAR ?

On this Guru Ji Sang :—

BY RUBBING ON THE URSA OF MIND

THE SANDAL-WOOD OF HIS NAME

And by mixing with it the Saffron Of Actions

THE INNER-SELF BEGINS TO WORSHIP

THE THAKUR.

THIS IS THE ONLY TRUE-WORSHIP.

"To bathe the stone Thakurs while
the inner self remains polute,
What good, if the mind is not cleansed
One gets salvation only, when one's
mind is freed of all his sins.
worthless is the life of man, and
Worthless his deeds,
who possesses not the sacred Name.
He is far inferior to animals,
who eat grass, and give nectar like milk
in return."
The Thakur is ever near
and never far away.
He is all Truth.
And whatever he ordains
becomes the lot for all.

YOGI :—

Will you please kindly make it a little more clear ?

GURU JI :—

God's image cannot be installed, for the reasons. that it is beyond Human-imagination to conceive His Likeness.

The SelfExistent is not subject to material-limitations.

God is Spirit. and can be worshipped by seeing His presence every where.

Your worship of Stone Thakurs is of no avail The real Worship is to concentrate mind on Him, and to allow it no more to wander. Without dwelling constantly upon the sacred Name. there is no other worship worth while"

Yogi :—

"You mean to say, then, that the bathing of the Thakur is all invain." ?

Guru Ji :— "Certainly."

It is all useless to wash and
bathe the stone-Thakur,
while the filth of Falsehood
and Greed fills one's mind.

Instead of bathing Thakurs daily, one must constantly strive to derive out from his mind covetousness slanderous-thoughts, and untruth.

It is only then, that one can
tread the path of salvation.

Yogi :—

"Then according to you, there is no other way of attaining salvation. except repeating His Name. ?

Guru Ji :— Yes

"Repeating His name and doing good actions, coupled with complete self surrender to His Will."

Yogi :—Then what is yoga according to you."?

Guru Ji :—

"There is no necessity of piering ears and abandoning homes to acquire yoga.

Real yoga is the union of the individual-spirit with the Divine-spirit. and not a matter of change of garments or disfiguring of the body.

Outward forms and physical exercises are of little use. without surrender of one's I am-ness Salvation consists in understanding. and removing the veil between one's limited-self. and the Divine self.

This veil is removed by remembrance of His Name. and by practising the Truth in life.

Make your mind free of Ego Pride, and Attachment.

and anger before you begin to preach.

Try to bring all people unto Him through love."

The Yogis had by now begun to feel some invisible chords, vibrating in the innermost of their hearts.

They broke their stone Thakurs. fell at the feet of the Guru,

and vowed to live hence forth as the torchbearers of the loving and merciful God.

They, then begged the Guru to be blessed. and the Guru Ji blessed them all,"

JHIRA REVEALED

It is a small hillock near Bidar.
There is no habitation near by.
Perfect peace reigns all round.

Here on one side of the hillock is seated in smadhi the Divine figure of Guru Nanak.

Bhai Saido and Bhai Siho are also enjoying the sweet nectar of Nature's beauty.

Nearby are seated three yogis in meditation. As the Guru broke his smadhi and opened his eyes he said :— Siho ! What a beautiful calm and serene this place is !
It is indeed a place where mind goes into meditation spontaneously.

(The Guru started singing one of Divine songs)
In fact the Guru ji had shifted the same evening, he had discussions with the yogis.

Now the yogis who had been completely won over, felt joy in seeking communion with God in the blissful company of the Guru ji

This news spread like fire in the whole town. and its suburbs.

... awe.

This news of their change over was a great relief to the public They, therefore, flocked at the place daily to listen to the soul stirring Divine songs of the Guru.

Soon they found glowing in their hearts the Divine spark in search of which they had vainly run so long after yogis and pirs.

The gathering thus grew bigger and bigger every day.

One morning it is said :—
there was a huge crowd of several thousand of people. It was hot summer day and the raining season had not yet set in.

The young and old began to cry for water, but there was no water, around.

Some of the able bodied devotees tried to fetch water from the far off wells to quench the thirst of the people, but could not meet the demand.

There was much wainting & cry. so the people thought best to request the Guru to grant them the boon of good and sweet water in the locality,

The Guru heard them patiently and took compassion and said :—

Don't worry. God is mereiful. He will not allow his childrcn to die of thirst.

So saying the Guru ji closed his eyes for a short while, opened them and looked around.

He then got up from his seat, made a few strides towards the cave and touched a pieee of Rock in the cave with his wooden-sandal and said :—

"Sat Kartar"

and lo ! there gushed out a stream of nice fresh

water.

People were overjoyed at this miracle and started shouting :—

Sat Kartar Sat Kartar

And

Jai Guru Nanak

Jai Guru Nanak

This news of the Jhira (spring) soon spread far and wide.

People visited the place in wonderment.

Every body felt very grateful to the Guru ji

for having gifted them with a natural spring of excellent fresh water in a place where Nature had not been liberal in the gift of water.

Even this day people from all the neighbouring towns and villages visit the place with their usual offerings to pay homage to the

Divine Guru Nanak

THE TWO PIRS

A little away from the spot from where the Guru ji caused the Jhira to flow out, at another hillock there were Deras of pirs.

Jalal-ud-din and Yakubali

These pirs had heard from their devotees all about the quaintly dressed Guru ji. and as to how he had freed the Yogis from the worship of Idols.

They were very much impressed but did not like the idea of Muslim pirs to go to a Hindu. no matter how great the latter might be.

Of the two pirs Yakub Ali was adept in tantric

Science. He said to the other Pir Jalal ud din :—

"I can send for this new comer in my presence by dint of my tantric science.

I can even turn him out of this place if I like." Pir JalaIud din was a godly man, and asked him not to do anything of the sort.

But Yakub Ali would not listen to him and said :—Pirji wait and see I will make that man come to your feet.

He did all he could, but to no avail
At last when he heard one day that
the Guru had revealed a Jhira he could no

longer contain himself with anger. He took two of his devotees, who had reported to him this news. and went straight to Pir Jalal-ud-Din.

YA you are lying here carelessly quite unmindful of what is happening outside your Dera, Pir Sahib.

JA God forbid-what is it, that, has upset you so much.

YA Is it so ?

Then you are really unaware of the great news of the day."

JD Out with it please
I really really do not know anything.'

YA That motely dressed faqir looks to be a great magician. He has to day worked a miracle whieh only prophets can do."

JA "I know already that he possessed godly powers But have you heard exactly what miracle he has worked."

YA "Well in the presence of thousands of people, that man has revealed a Jhira" on this barren rock with the mere toueh of his wooden Sandal."

"These two devotees have seen this miracle (addressing tha devotees who came along with

him) their own eyes."

JD (Addressing one of the Devotes)
What did you see Faiz-Din ?

Fazdin :—

There was a very big crowd around that Faqir to day.

It was very hot to day and there being no rrangement of drinking water near about for miles ogether,

people felt thirst and begen to cry for water.

The Faqir got up from his seat. He took a few ides towards the Cave.

Read aloud some Kalam.

touched the Rock with his wooder sandals"

And lo

There came out a Stream of. water. Clear Fresh iater.

Now you see !

We may now pack up our baggage. And move n to some other place.

No use of taking such a step.

you accept my advice.

must go straight to him.

id accept our surrender.

he is only a godly man, but a super man,

a prophet. for such a mircles can be ught by prophets alone.

YA May be you are right. Pir sahib.
but understand he is a Hindu.
and Hindus are all kafirs,
how can kafir be one with God

JD It is all an idle talk.
From where I have gathered from my devotees :-
He is for all
He is neither a Hindu nor a Muslim.
I still say :-He seems to have been sent by God-himself.
Let us forget our pride & prejudice, but let us go and have his audience.

YA As you please

End 2 Pirs

THE PIRS CONQUERED

It was evening time, and the crowd had just left the daily-Sat Sang.

The Guru was sitting and enjoying the Nature's beauty near the JHIRA. Suddenly he got up looked around and said :—

Bhai Saido ! Bhai Siho !!

Saido :— Yes ! my Lord !

Siho :— Yes ! my Lord !

The Guru then pointed his finger in a direction and said ;—

Just see !

Who are these people coming towards us ?

Shio :— My Lord !

It appears the Muslim Pirs of yonder Deras are coming to receive your grace,

Guru Ji :—

"How could you say" ?

Siho ! they are coming to receive Grace " ?

I am but a humble servant of you my Lord !

but I have seen to-day with my own eyes, that a very touch of your wooden-Sandal "has caused

a Spring of water to flow out of the barren-rock to benefit hundreds and thousands of people for all time to come."

"How could it be that the people who have been pointed out by your Holy-finger will not be graced " ?

You are blessed Siho ! but eschew your Spiritual insight hence-forth ?

Presently the 2 Pirs Jalal-ud-Din and Yakub Ali arrived at the spot and occosted the Guru ji with Mohammedon salutation of "Salam-a-Lekam"

(Peace be with you)

The Guru ji, smiled and replied :—

"ALEKH KO SALAM"

(Salutation to the invisible Lord)

and beckoned them, to sit down.

The very first look at the Curu's countenance was enough to dispel many of their doubts.

The Guru's face looked like that of a bride, who had enjoyed the sweet-company of her Lord to her heart's-content, and was just-coming out of the bridal-chamber.

Her heart laiden with immeasurable joy. and her body yet remembering the touch of her Lord.

Her eyes yet filled with sleep-free-heavenly

pleasure, and trying to receiv glimpse of the Lord, Who had just hidden Himself from view in the countenance,

There was the calm and joy of the hearty-satisfaction. a hope and assurance of future-Blissful-union and compassion for the unfortunate creatures. who were unable enjoy the company of the spouse. and resolve to convey to the people, the joyful tidings of the external-Abode of the Bounteous Lord.

Jalal-ud-Din, who was a godly man was so struck by the Divine-Presence of the Guru ji, that he almost instantously bowed his head. and went into an ecstatic state. But Yakub Ali was not easily to be conquered.

He started questionings I want to hold discussions with you,

Guru Ji :—

You are welcome my friend ! But discussions are like wind- that belows unless there is a spark of fire in the heart, which can be blown into & fire with at Devotion.

Mere discussions are of no use.

J. A.— What do you mean Sir ?

Guru Ji :—

I mean that Discussion is only fruitful, if it lights the Hidden-Fire of Devotion.

Y.A. :—

Where is that Light to be found ?

Guru Ji :—

From the darkness itself. The Dawn and the Morning is hidden in the gloom of the Night.

Y.A.—

What is the Secret of the Light and Darkness ?

Guru Ji ;—

There is the Darkness in Light, and Light in Darkness.

To lose the Self-is to become Light to exert the self is to become Darkness. Selfassertion leads to the self into Darkness.

But the Fire of Love melts the self into. Light
One has to shed one's self conceit to receive.
Y.A.— You seem to be a worshipper of God. because I have learnt, you have freed the Yogis here from the worship of Idols.

Do you believe on One God and None else.
Do you believe in the prophet also Guru Ji :—
I believe in One God and none else,

Those who believe in one other than God are no more worshippers of One God.

Y.A.—

What is the difference between a man who believes in One God with one Prophet.

And a man who believes in One God, and Several other Gods.

But we don't believe that Prophet as God's equal. We only belive that through the meditation of the Prophet, we shall be saved from the conseqnences of our sinful acts.

Guru Ji :—

Nay my Friend !

No Mediation is necessary.

The One is All in all.

He is Benevolent and Merciful.

It is through one's actions good or bad, that one is responsible to Him.

The Guru or Pir will stand by one only, if one lives a contened life, and does not usurp anothers due.

He should live in God like a fish in water—And with God like wife with her husband.

We should be in constant communion with Him through Prayer.

Y.A.— We say our Preyer 5 times a day.

Guru Ji "But one cannot go to Heaven by talk-alone.

Pir Sabib ! Emancipation is attained by living the truth. One must realise, the meaning of Prayer"

Y.A. What is that.

Guru Ji :—

Thou say thy Prayers 5 times.
Giving them 5 Names.
But let truth be the First.
Honest living be the Second.
Find good of all be the Third.
Let the Fourth Prayer be the best mind.
Prayer of Lord be the Fifth.
And be thou Muslim.
Any other Prayer is false. And False is their Value."

ਵਾਰ ਮਾਝ ਮਹਲ 5 ਪੰਨਾ 141 ਸਤਰ 3

ਪੰਜ ਨਿਵਾਜਾਂ — ਵਖਤ ਪੰਜਿ
ਪੰਜਾ ਪੰਜੇ ਨਾਉ ।
ਪਹਿਲੀ ਸਾਚੁ ਹਲਾਲ ਦੁਇ ।
ਤੀਜੀ ਖੈਰ ਖੁਦਾਇ । ਚੌਥੀ ਨੀਅਤਿ ਰਾਸਿ ਮਨੁ ।
ਪੰਜਵੀਂ ਸਿਫਤਿ ਸਨਾਇ
ਕਰਣੀ ਕਲਮਾਂ ਆਖਿ ਕੈ
ਤਾਂ ਮੁਸਲਾਣੁ ਸਦਾਇ ।
ਨਾਨਕ ਜੇਤੇ ਕੂੜਿਆਰ
ਕੂੜੈ ਕੂੜੀ ਪਾਇ ।

Both the Pirs began to feel strange. And subtle notes of strong and thrilling viberations.in the Inner-most deptha of their hearts.

Jalal-ud-Din who had surrendered himself to the Guru Ji, at the very First-Sight was now swaying

his head in great admiration and bliss and excloimed,

'SUBHAN ALLAH' !

"SUBHAN ALLAH !!"

that this Godly-man is not an ordinary Faqir, but a Prophet."

Y.A.—

Verily True, Pir Sahib !

I was mistaken..

I had a Band of pride and prejudice on my eyes. It has now beer removed. And I am satisfied now.

Then addressing Guru Ji :—

I bow-down in your honour

Kindly inatruct me in the True Faith Now.

Guru Ji :—

Know the Truth my friend ! The outer-Forms are of no account.

He is the Inner-grace that Counts the supreme Lord cares little for looks and outward apperances

"A Person who lives a pure-life and whose Heart is kindled with the True-Devotion, wins his approval."

The Guru Ji then Sang in sweet and Melodious Voive ;—

Let Mercy be the Mosque.
Faith the Prayer-Mat.
And Honest-Living the Quran.
Humility the Circumcision,

And good Conduct the Fast.
Don't Thou become a True Muslim.
And if the Plous workers fie the Kaaba.
And Truth the Teacher.
And good Actions the Devotion.
The Rosary his Sweet will.
The Lord will Keep Thy Honour"

ਆਸਾ ੧ ਪੰਨਾ 145 ਗੁ ਗ. ਸ.

ਹਰ ਮਸੰਤ-ਸਿਦਕੁ ਮੁਸਲਾ
ਹਕੁ ਹਲਾਲੁ ਕੁਰਾਣੁ । ਸ਼ਰਮ ਸੁਨੰਤ..ਸੀਲ ਰੋਜ਼ਾ
ਹੋਹੁ ਮੁਸਲਮਾਣੁ ।
ਕਰਣ ਕਾਬਾ-ਸਚੁ ਪੀਰੁ
ਕਰਮਾ ਕਰਮ ਨਿਵਾਜ
ਤਸਬੀ ਸਾ ਤਿਸੁ ਭਾਵਸੀ
ਨਾਨਕ ਰਾਖੈ ਲਾਜ ।

As the Song finished. The Guru Ji went on Saying :-

"Attachement is Bondage. By Living Vertuous This Bondage is Loosend,"

But the Pirs began to feel Fire of Devotion Kindled in the Hearts.

The Gutu Ji's Words had Dispelted Darkness from their Minds.

The band of Prejudice and Bigotry hod loosened from their Eyes. And they had now began to realise Both of them Touched the Feet of Guru Ji in Sajda.

Jalal-ud-Din Sobbingly Said :—

"Excuseus. Source of Light and Life.

We have been bound in narrow beliefs and practics and were thus hard and barrend nay dry and dead like the Rock before us.

And to that extent we feel ashame of our Sineful-Lives.

You have opened New vistas of a purer, nobler and useful-life for us.

Bless us !

O ! Holiest or Holies !

And grant us strength to attain God-hood.

And be useful members of God-Society.

The Guru Ji knew that both the Pirs were ripe

He gave them a Divine- Look put his Holy-hands on their, heads and blessed them Saying :—

Nihal-Nihal !! Nihal !!

And asked them to repeat :—

Wah- I -Guru ! Wah I-Guru !!

The Incantation of this Gurmantra worked like a miracle.

They felt a strong current of Divine-in flow of the Holy-Name Vibrating Throuch their frames.

They felt that, not only, theybut every this around them had been bermented with Divine-Uttrance of

Wah-Guru ! — Wah Guru !

and so forth they went into a blessful-Trance.

The whole Night they remained there in Trance and absorbed in Divine-Ectacy. Next day, when they got back to their own- Deras now, but to

remain for ever near the spot they were blessed by the Guru.

So they got up and made their New Deras near the Jhira, where their tombs are still excisting.

The Guru Ji, after having claimed back to the Yogis and the Pirs to the Right-Path of Righteousness and Love, and thus bringing them closer to each other left the place for his onwaıd Journey to the South.

The Jhira that the Guru Ji revealedstil following in perennial memory of Sri Guru Nanak Dev Ji Maharaj.